ORIGINAL PAPER

What Is Civilization Getting Up From Consciousness: Gamma Versus Agama?

An Integrative Epistemology of Rationality, Intuition, and the Ontology of Truth

Author Ahmad Wansa Al-faiz

Affiliation Independent Researcher

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ABSTRACT

This paper develops an integrative theoretical framework for understanding civilization as an emergent structure of consciousness arising from the interaction between neurocognitive processes, rational cognition, intuitive awareness, and religious normative systems. Drawing upon contemporary discussions in cognitive science, phenomenology, Islamic epistemology, and sociology of religion, the study addresses a critical gap between scientific accounts of consciousness and religious constructions of meaning. It proposes that truth is multi-layered, constituted through belief, observation, and interpretive structures. The paper introduces a heuristic model in which gamma-level neural synchronization, rational processing, intuitive cognition (qalb), and symbolic religious systems (agama) interact dynamically to produce stable, non-chaotic systems of human existence. By reframing the relationship between science and religion as functionally convergent rather than oppositional, this study contributes to interdisciplinary discourse on the foundations of civilization and the ontology of truth.

1. Introduction

Despite extensive research on consciousness within neuroscience and the study of meaning within religious traditions, a significant gap remains in integrating these domains into a unified framework for explaining the emergence of civilization. Scientific approaches

tend to reduce consciousness to neural processes, while religious frameworks emphasize normative and transcendental dimensions of human experience. This division has produced an epistemological fragmentation that limits a comprehensive understanding of human civilization.

This paper seeks to bridge this gap by proposing an integrative model that connects neurocognitive activity (gamma synchronization), rational cognition, intuitive consciousness (qalb), and religious normative systems (agama). Rather than treating these domains as mutually exclusive, this study argues that civilization emerges precisely from their interaction.

Central Research Question

> *"How does civilization emerge from the interaction between biological cognition, intuitive awareness, and normative symbolic systems?"*

2. Theoretical Framework

2.1 Consciousness and Gamma Synchronization

Recent developments in cognitive neuroscience suggest that gamma-band neural oscillations are associated with high-level cognitive integration, attention, and conscious awareness. Studies indicate that synchronized gamma activity plays a crucial role in binding distributed neural processes into unified conscious experience (Singer, 1999; Fries, 2009). Furthermore, contemporary theories of consciousness emphasize the brain as a predictive and integrative system rather than a passive receiver of stimuli (Seth, 2021).

However, neurocognitive explanations alone are insufficient to account for meaning, value, and normativity — key components of civilization.

2.2 Rational Cognition and Structural Knowledge

Rationality operates as a system of structuring reality through logic, categorization, and empirical observation. It provides stability and predictability but remains limited in accessing non-discursive forms of knowledge.

2.3 Qalb as Intuitive-Affective Cognition

In this study, "qalb" is conceptualized not merely as a theological construct but as an intuitive-affective cognitive system, comparable to what contemporary cognitive science describes as non-discursive or embodied cognition.

This perspective resonates with contemporary theories of embodied and affective cognition, which argue that cognition is not purely rational but deeply intertwined with emotional and intuitive processes (Damasio, 1994; Barrett, 2017). In this sense, qalb can be understood as a pre-reflective integrative system that bridges cognition and meaning.

This system enables:

- Immediate perception of meaning
- Moral intuition
- Pre-reflective awareness

Thus, qalb functions as a mediating structure between biological cognition and symbolic meaning.

2.4 Agama as Normative Symbolic System

Religion (agama) is understood as a structured system of symbols, norms, and meanings that stabilizes collective human experience. It transforms subjective consciousness into shared reality, enabling the formation of civilization.

From a sociological perspective, religion functions as a system of collective representations that structure social reality and reinforce cohesion (Durkheim, 1912/2001). More recent approaches in the cognitive science of religion suggest that religious systems persist because they align with fundamental structures of human cognition (Boyer, 2001).

3. Integrative Model of Civilization

G — Gamma	R — Rational	Q — Qalb	A — Agama
Neural synchronization (gamma oscillations)	Logic, categorization, empirical observation	Intuitive-affective cognition (pre-reflective)	Normative symbolic systems; collective meaning
CIVILIZATION emerges from dynamic interaction: G ↔ R ↔ Q ↔ A			

Note: *This model is heuristic rather than predictive — intended to conceptualize relationships rather than provide direct empirical measurement.*

4. Discussion

The integration of these domains can be observed in real-world practices. For instance, religious practices such as dhikr in Islamic traditions may function as mechanisms of cognitive-emotional synchronization. These practices potentially align neural activity (including gamma coherence) with structured systems of meaning, reinforcing both individual consciousness and collective normativity.

This suggests that civilization is not merely a product of rational systems or biological processes, but of their synchronization with intuitive and symbolic dimensions of human experience.

Furthermore, this framework challenges the conventional dichotomy between science and religion. Instead of being oppositional, both domains can be understood as functionally convergent systems that contribute to the stabilization of human existence.

Emerging research in neurotheology further supports the integration between neural processes and religious experience, suggesting that spiritual practices can modulate brain activity and reinforce patterns of meaning-making (Newberg & Waldman, 2009).

5. Conclusion

This paper has proposed an integrative framework for understanding civilization as an emergent phenomenon arising from the interaction between neurocognitive processes, rational cognition, intuitive awareness, and religious normative systems.

By reconceptualizing qalb as an intuitive-affective cognitive system and religion as a stabilizing symbolic structure, this study offers a new perspective on the ontology of truth as multi-layered and relational.

Future research may explore empirical validation of this model through interdisciplinary studies combining neuroscience, anthropology, and religious practice.

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